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the IVth" (p. 129), for this building by the Sphinx is a veritable embodiment of the massivity of the Fourth Dynasty as contrasted with the refinement, grace, and beauty which find expression in the earliest known columns and colonnades discovered in similar buildings of the Fifth. In discussing the question of Cretan palace-decoration, more particularly wall-painting, the author contrasts such Cretan paintings with those of Egypt by emphasizing the insertion of numerous inscriptions by the Egyptian artist (p. 51). This of course applies not to Egyptian *palaces* but to Egyptian *temples*, and the sensitive interchange of influence between the wall-painting of the Cretan and Egyptian palaces is evident. Indeed the recent excavations of Borchardt at Amarna have made it pretty clear that the plan of the Cretan palace was derived from Egypt.

The author's style is forcible and interesting. The thirty-three plates of illustrations are excellent and well chosen. It is inevitable, as we have said before, in a work covering so large an area of history and so vast an array of sources, written and unwritten, that opportunities for difference of opinion should be very frequent and that numerous pitfalls should beset the way. If much of this review is devoted to such inevitable differences and corrections, I wish nevertheless again to express appreciation of the devoted industry which the author has brought to his task, and to predict for his volume the usefulness which such a valuable survey of man's early career deserves.

JAMES H. BREASTED.

*Les Esclaves Chrétiens depuis les premiers Temps de l'Eglise jusqu'à la Fin de la Domination Romaine en Occident.* Par PAUL ALLARD. Cinquième édition entièrement refondue. (Paris: Victor Lecoffre. 1914. Pp. xiii, 484.)

*Les Origines du Servage en France.* Par PAUL ALLARD. (Paris: Victor Lecoffre. 1913. Pp. 332.)

THE first of these works is crowned by the French Academy and a congratulatory note on the behalf of the pontiff precedes the preface. There is no exaggeration in calling the volume a most valuable contribution to the history of slavery, and it would be mere bickering to try to pick a flaw in the author's reasoning. In his opinion the amelioration of slavery did not come as a result of economic changes, as often asserted, but as a change of heart caused by a new religion, hence as a moral change of view of the whole question. And had the Church which caused this change achieved no greater victory in her long and arduous striving for the betterment of man, in the author's opinion (and the reviewer's as well), this alone would be sufficient for us to arise and call her blessed.

In the foreword of the second volume the author states what is meant by serfdom, as different from slavery, as understood by the ancient world. He thereupon proceeds to explain how the fourth and fifth centuries were a period of attachment to the glebe all over the Roman Empire.

All progress is arrested; everyone is a slave of the republic; paralysis has overtaken the body politic. It is true no one must be idle, labor is restored to its ancient rank, the government, anxious to make the professions agreeable, raises the workman to the rank of administrative nobility so as to spur him on to greater effort by an appeal to his personal vanity. But all is in vain; the countryside depopulated and the servile population ceasing to increase, the *freeman* must be made to till the soil, and the colonus makes his gradual entrance, while the laws, forbidding the sale of *slaves* away from the land on which they are occupied, in this way, from another source, forcibly swell the numbers of cultivators. Thus serfdom is established, a sweetened slavery. Serfdom then is not the result of social changes produced by the settling of the barbarians in different sections of the Roman Empire; it exists before the invasion. It is still cause for doubt whether the invasions were a good or an evil to civilization. Montalembert declared that society needed two invasions: the barbarians from the north and the monks from the south. Guérard, editor of the *Polyptique d'Irminon*, thought the Germans succeeded only in utterly breaking up society. The author agrees that the barbarians have not done any service which is not inferior to the evil they have done. The Roman laws had striven to make the lot of the slaves more humane, but the invasions put these results in jeopardy—the slave markets became again filled and reduced the status of serfs to that of slaves. In the houses of noble barbarians the domestic service was arranged exactly as it had been in rich Italian and Gallo-Roman houses; slaves everywhere. This would have brought on a renewed inundation by slavery if the Saints had not thrown themselves into the fray and by prodigious efforts of persuasion, prayers, and work, rebuilt the fallen dike and caused whole populations to be sent back to their homes. The author goes on to elaborate the part played by the Church in gradually reclaiming the lost ground and hedging it around by moral and legal precept, till the freeing of slaves or the giving of them in large bodies into the custody and management of the Church became recognized as the most suitable retribution for past misdeeds and peace-making with heaven. He speaks at some length of the *servi fiscali* and the *servi ecclesiastici*, the two most favored classes, the king and the Church being the two greatest slave-owners, and shows that despite great and good fortune coming at times to the fiscal slave or serf, the ecclesiastical one was nevertheless a happier being inasmuch as servitude under the Church was, if arduous, at least not subject to violent and harassing changes. The order and economy which reigned on the domains of the Church made the burden, since burden there must be, easier. He discusses at some length the accusation against the Church that, while it recommended liberation for the sake of the soul to all others, it was itself chary indeed of such gifts to its own unfree. Muratori held that the Church was forbidden to free its serfs, because such freedom would be alienation of property. M. Allard shows that bishops were permitted to liberate a reasonable number, one-tenth probably; that Pope Gregory

gave an illustrious example by freeing whenever he thought necessary; that bishop or abbot, bringing slaves or serfs as personal property into the Church, could liberate an equivalent number. With regard to the monasteries, the serfs thereof were the collective property of the monks and no abbot could free them without the consent of the brethren. It is, however, the opinion of the author that the serf was happier within the Church than outside it and could at no time be safely left to shift for himself. His discussion of Charlemagne's capitulary *de Villis* and of the various *Polyptiques* contains much of interest, and the characterization of the Carolingian epoch as the time when the serfs (through the freshly awakened interest in education for all classes within the Empire) rose to a level with the rest of society either as clerics or as servants of the new machinery of government, gives him opportunity for keen and helpful observations. That this rise of the serf in the social scale was not accepted with unmixed pleasure by the upper classes was but natural. But while service ought forever to exist within Christian society, it seemed to be the opinion of the time that slavery and serfdom must remain an unnatural state of affairs which Christians could not allow to be perpetuated. France at least became more and more a land of liberty, and the impulse given during the ninth century helped to make it so.

A. M. WERGELAND.

## BOOKS OF MEDIEVAL AND MODERN EUROPEAN HISTORY

*The Cambridge Medieval History.* Planned by J. B. BURY, Regius Professor of Modern History, Cambridge University; edited by H. M. GWATKIN, M.A. and J. P. WHITNEY, B.D. Volume II. *The Rise of the Saracens and the Foundations of the Western Empire.* (New York: The Macmillan Company. 1913. Pp. xxiv, 891, 12 maps.)

THIS volume opens with three chapters relating chiefly to eastern Rome. In two of these Professor Charles Diehl, of the University of Paris, tells of "Justinian and the Imperial Restoration in the West", and "Justinian's Government in the East". He treats in competent and clear fashion of the rise and character and aims of the emperor and of Theodora, of the earlier problems under their reign, of the Byzantine army and diplomacy and what was achieved through them, of internal governmental policies, and of the general results of the reign for the peoples concerned, in East and West. A long-standing gap among short treatments in English is thus filled, capably and usefully. As much can scarcely be said of the third chapter in this group, Roman Law, by H. J. Roby. It contains a few excellent pages on the antecedents and plan of Justinian's legislation. Much less successful however is the summary of various parts of Roman law—such matters as slaves,